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WAR SUFFERERS'
RELIEF BULLETIN

"Not to be ministered unto, but to minister"

April, 1945 — Vol. 1, No. 2

Mennonite Relief in Bengal

By F. J. Isaac

The following article represents in condensed form the report prepared by Bro. F. J. Isaac, director of the Bengal relief project, to the annual meeting of the M.R.C.I. held at Mahbubnagar, India, October 13, 1944. The abbreviation, M.R.C.I., denotes "Mennonite Relief Committee in India." This organization is a co-operative relief committee of the Mennonite and Brethren in Christ missionary groups in India and has no official connection with any American organizations. The work in Bengal was begun by the M.R.C.I. but has been supplemented with M.C.C. funds and workers and is now completely administered and supported by M.C.C.—Editor.

Recently our co-worker, Brother Joseph, went to the village Darrigachi. He had to make the trip by boat because the village is completely surrounded by water. There he found many suffering from malaria. They gathered around him, and he requested them to sit while he distributed quinine. Someone remarked: "Last year many died here, and it would be the same now but for your coming. You have helped us much." Joseph replied: "It is not we but our God who is doing this." "What is your religion?" they asked. He said: "The Christian religion. We believe in Jesus Christ." This was new to them. It seems that particular group had no knowledge of the name of Jesus. Joseph took time to tell the story of the Saviour. They listened eagerly and expressed happiness at the News. Thus, although we do not go with the express purpose of preaching but to feed the hungry, opportunities for direct witnessing come. People seeing the deeds ask what prompts them.

On another day Joseph came home with a beaming face—a woman had fallen at his feet during rice distribution at Goria, insisting that he had saved her life. "A week ago you were at our village and gave quinine to me and my family, all of whom were sick with malaria. Now I am well and able to come for rice, and my family is well too." These are the encouraging things. Let us forget the others where people show no thankfulness or even grumble because they do not get the quantity they want or fight for a favored place in the line.

A year ago M.R.C.I. decided to begin relief work in Bengal. The first workers arrived at Calcutta in November and began distributing rice and cloth at Champahati, southeast of Calcutta, and also in Calcutta itself. The Lee Memorial Mission was the headquarters of the workers. During December a second distribution center was opened at Sonarpur. A Plymouth '38 car was bought to expedite the workers' movements, and since there was also a trailer, supplies could be handled more easily. Much cloth was sold because of a great demand. Quinine, too, was much in demand and was distributed as available.

In February quarters were rented at Sonarpur and equipped with necessary furniture: table, desk, chairs, camp cots, kitchenware, etc., and the staff engaging a cook moved in and made its headquarters here. It was also during this time that conversations with the District Magistrate coincided with a special relief remittance of $7,339.20 from M.C.C. and resulted in M.R.C.I. assuming management of an emergency hospital and workhouse which the Government constructed at once at Sonarpur. A third rice distribution center was opened at Goria.

Workers continually went through vil-

lages and distributed rice tickets to the needy. One ticket was given to a family. The ticket has a number, place for the name, village, number in the family, quantity of rice allowed weekly, and the worker's initials. Each time a ticket is presented for rice it is dated on the back. Registers are kept with the same numbers, names, etc., and are checked as the people take their quota of rice. After some time villages are rechecked, and if anyone's condition has improved, tickets are canceled or quantity reduced. Deceptions happen, but this rechecking from time to time usually brings them to light. Rice distribution reached its maximum during April, 1944. About 7,000 persons were reached; this is ten per cent of the population in the area. At first distribution was free, but soon some were asked to pay a nominal price. By July the number of recipients had been reduced to 5,000 and one fourth of these were paying something. By the end of August practically all were paying and now the total number of recipients is down to 4,000. All rice now is sold at four annas per two pounds. Recently Government has initiated sales of cheap rice (this same price). They asked us to help them distribute this in our area. One object of the Government is to drive down the price of rice on the open market.

The hospital and workhouse opened their doors in April. The twenty beds for in-patients were soon in demand. Applicants for the workhouse came in slowly. The hospital staff was Government appointed, but we paid their salaries. With the coming of the rains, day-patients increased from seventy-five to three hundred daily, mostly malaria. According to recent figures by the head compounder, day-patients totaled over 14,000. Our men going through the villages have also been able to do very much good with quinine distribution, although the medicine is hard to get and the roads to the villages are very muddy and often almost impassable. Frequently boats are needed. Many villages are entirely surrounded by water. All this makes the rainy season a very critical one in this part of Bengal and it is one of the main reasons for our continuing the relief work even now. Generally speaking the condition of the people is much improved now. There is enough money and chances to earn, but food is still not plentiful and prices are very high.

Notes from the Field

Refugee Repatriation.—On February 16 I arrived at El Shatt. That afternoon I was assigned to work in the central registry. Two sets of registration cards are to be filed. One set of these cards will be used as passports for the refugees when they return to Yugoslavia. Part of my work is to check the accuracy of the files. Also, my office must handle all routine affairs, such as keeping records for refugees transferring from one camp to another, deaths, births, marriages, locating refugees whom the International Red Cross is trying to trace, and many other odd jobs. There are five Yugoslavs helping me with this work and all of us are very busy. It is a source of satisfaction to me to know that the job to which I have been assigned is an essential one in the repatriation of refugees. —Marie Brunk.

Aid for Russian Mennonites.—Some time ago, Bro. Isaac, head of the **Kommission fur Kirchenangelegenheiten** ("Commission for Church Affairs" in Fernheim Colony, Paraguay), gave me what amounted to $63.75 which they would like to have the M.C.C. forward to Russia for the aid of needy Mennonites there if and when the way opens. This was an offering taken at one of their thanksgiving services. They know, of course, concerning the difficulties of sending such aid now, but they would like to have the M.C.C. hold the money and at the first opportunity send it to the Russian brethren.—Willard Smith.

La Plata Community Program.—In the Community Building Department (July to December, 1944) there were seventeen classes taught with 471 pupils enrolled. In a school health and physical education program, in co-operation with the public schools in the surrounding area, six instructors conducted a total of thirty-eight classes in physical education with 1,182 children enrolled. Other classes were taught in health education, and clubs and teams were sponsored. Music education was provided in three schools with 187 children enrolled. Three community centers were operated with an approximate attendance of 215 daily. Games sponsored were softball, basketball, volleyball, tumbling, ping-pong, table games, and horseshoes.—Marvin Dyck.

The WAR SUFFERERS' RELIEF BULLETIN is published monthly by the Mennonite Central Committee, Akron, Pa. Any Material printed herein may be republished. Printed in U.S.A.

Thinking about Relief

In this second issue of the **W.S. Relief Bulletin** we were able to include considerable information concerning the Mennonite relief work in Bengal. Until recently, the Akron office has had some difficulty in communicating with this field, but through the facilities of Canadian airgraph mail more current information has been arriving.

Relief work in India is not new to Mennonites. Many of our older brethren recall the rising up of American Mennonites with others to bring food and other assistance to the people of India during the severe famine of 1896 to 1899. This emergency situation not only resulted in more concern for the alleviation of the physical distress of other peoples but was also accompanied by an expansion of missionary activity. The more recent famine in India which swept through Bengal during the last months of 1943 and the first half of 1944 was less severe than the one which took place at the end of the last century, but it was nevertheless a major calamity. Actual death by starvation has been variously estimated at two to four million. A recent report indicates that for the several million who died more than twelve million who did not actually succumb are now dying by the tens of thousands as a result of widespread epidemics which are preying upon weakened bodies.

Such vast suffering and death is beyond the imagination of most Americans. The western world and sometimes the church accepts extensive calamity in the Orient too indifferently. We dare not become oblivious of the great human sorrows of India and China.

In a small way Mennonites have attempted to bring relief to the people of Bengal during the past year. In the first five months of operation the Mennonite relief stations distributed more than 140 tons of rice along with cloth and medicine. At present much of the work in Bengal is no longer emergency and the program has taken on the aspects of rehabilitation and reconstruction. Medicines to fight smallpox, malaria, and other epidemics are administered. Preparations are being made to assist the poorer families and to rebuild homes which were destroyed by flood and cyclone.

At present there are four M.C.C. workers in Bengal. They have taken over the rehabilitation stage of the relief program where the M.R.C.I. and former M.C.C. workers left off with the emergency phase. The M.R.C.I. initiated the Bengal work and supplied staff members from the missionary groups until supplementation arrived through the M.C.C. from America. Bro. F. J. Isaac, director of the project, has been relieved to return to his mission work by the arrival of Bro. J. Harold Sherk in December, 1944. Bros. R. C. Kaufman, Clayton Beyler, and Lawrence Burkholder are assisting in various phases of the work. Two recently appointed workers, Wilhelmina Kuyf and Titus Lehman, are en route to India. Several of these workers have been appointed to serve in China when permission to enter can be gained.

In the immediate future Mennonite relief concerns and efforts may largely be drawn to Europe. Mennonites will feel called to serve in Europe not only because of great need and Christian obligation, but also because the roots of our culture and spiritual heritage go deep into the soil of Europe. It may be 1946 or 1947 before any major effort in behalf of the needy relief areas in the Far East will be undertaken. In terms of individual need the relief situation in China will be more grievous than in Europe. Mennonites will want to carry out a strong relief program in China and other areas in the Far East. We already have a stake in the Far East with mission stations in China and India. In the meantime the M.C.C. is interested in maintaining a relief center in Calcutta, not only to carry out a relief program in Bengal, but also to have in this area an organization and a corps of workers to enter relief fields as the doors open. This is a concern which should be on our prayer lists.

MENNO SIMONS AND ENGLISH REFUGEES

During Menno Simons' stay at Wismar, a group of Reformed refugees came to this city, having been driven out of England by Queen Mary ("Bloody Mary"). A boatload of these people arrived off Wismar on December 21, 1553. Their ship froze fast in the ice some distance from the shore; and they sorely needed help, which was not readily given them on account of the existing difference in creed, Wismar being a Lutheran city. When Menno and his friends learned of the arrival of these refugees and their needs, they did what was in their power to assist them to effect a landing, and also supplied them with needed food.—From **Mennonites in Europe,** by John Horsch, p. 202.

Holy Friday in Puerto Rico

A red-letter week on the Puerto Rican calendar is Holy Week. And for those who have witnessed a Holy Week procession, such as takes place in every Puerto Rican town on "Viernes Santo" (Holy Friday), it constitutes an unforgettable experience. For Good Friday is the greatest of the many Puerto Rican holidays, because it is on this day that the deeply significant religious activities of Holy Week reach a grand climax.

Early Friday morning the country folks begin their pilgrimage to town. To some this is the only time of the year that they attend Catholic Mass. Holy Friday constitutes the sum total of formal religion to many. So, they come—dressed in their best, crowding the "guaguas" (busses) to unheard-of capacities. A few carry their shoes which they have not worn since Holy Friday of last year; and they do not wear them until they reach the town and take them off immediately upon leaving for home. The older ladies wear black and the younger girls wear white; the men are dressed in their best suits.

After Mass, which includes the Sermon of the Seven Words of Christ on the Cross, the procession commemorating the interment of the body of the Saviour takes place. Nearly the entire population joins the procession, marching in double lines and chanting prayers as they walk. Line after line files by, the older people carrying the banners of their religious societies and the children falling in line behind them. Several interesting symbols are prominent in the long procession. Among them is the cross, mounted high on a platform and carried on the shoulders of four men. A statue of the Virgin Mary, a pathetically sorrowful expression upon its face, follows prominently in the procession. It seems that the climax is reached when a large group of men pass carrying a glass coffin containing the image of Christ, recumbent and bleeding. Sometimes there is a dispute as to who shall have the honor of carrying this burden. Occasionally some of the overly solicitous volunteers, who have become intoxicated as a result of nearly a week of festive drinking, engage in drunken brawls for this honor.

But to us this religious demonstration is a new experience, and it strikes a note of pity in our hearts. The sincerity of the people engaged in this religious rite is so obvious. They are so deeply immersed in a religious tradition that the emotional response on their part is gripping to the sensitive non-Catholic onlooker. That is what makes the whole spectacle so pathetic! Mass, Confession, a procession—these things constitute the religion of Jesus Christ; these things symbolize the church. It all seems so far removed from the type of Christianity that Jesus wanted men to live by—the kind of faith that builds Christian character.

Jesus said that He had come to fulfill Isaiah's prophecy: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . ." (Luke 4:18). Behind the dark, deep, soft eyes of many a kindly Puerto Rican there seems to be a desire to be free from the 400 years of religious ignorance that the Roman church has imposed upon this humble people. It seems that the light that is in Christ Jesus would be welcome.

But, how strong are the vessels that Christ has to bring this Gospel of light to those who are in darkness? The question for every Christian to ask himself at Easter time is heart-searching: "Am I a good sample of what Christ has to offer the Puerto Rican?" The strength of my testimony is tested by the way I live.—Wilbur Nachtigall in March, **Rio La Plata.**

AMBULANCE ASSIGNED

The Department of Health of the Puerto Rican Insular Government has again indicated its interest in the work of the La Plata Unit by the assignment of an ambulance to be used in connection with the hospital and medical program. The ambulance is a 1941 Chevrolet.

Entering France.—We—which means Sam (Goering) and myself, and eight Friends Relief Service men—left London yesterday (March 17, 1945). Sam left by rail, boat, and rail for Paris and the rest of us are traveling with trucks. The Friends have five three-ton trucks and I am driving a small Hillman-Minx station wagon which we used to have at Taxal Edge.—Henry Buller.

India Journal

Bro. Harold Sherk, director of the Mennonite Bengal project, has kindly sent to us the following interesting extracts from his February journal. You will enjoy reading these notes, for they are full of oriental color and relief administrative incidents.—Editor.

February 1. We now have a fairly good supply of antimalaria drugs and of some lines of cloth and the hope of getting more when we need it. Milk and multivitamin pearls seem to be on the way too. We are laying the foundations for an industrial center at Champahati and are taking steps to provide for a part, at least, of the housing need. Lawrence Burkholder keeps tramping on official heels about the smallpox situation and will undoubtedly get the vaccination squads at work before long.

February 3. Today I went out to watch the distribution of rice and cloth. . . . The method followed in doing this work is to investigate during the week each case that is brought to our attention and to give them tickets according to what they need, if they need anything. Then on Saturday they come to the center and get their quota. No tickee, no shirtee. In this way opportunities for making fraudulent claims are kept at a minimum. Then when any garment is given out it is first stamped with "MENNONITE RELIEF COMMITTEE" in large letters, so that they won't be tempted to sell them for black market prices. A large garment is stamped in several places. The people don't seem to mind the decorations. Another precaution is to make them put the garments on before they leave the place. A garment once worn is not as salable as a brand new one. "How do they change?" I hear you ask. That's no trouble at all. Some of the children don't have anything to take off and those who do have a dirty old rag or two don't mind shedding it anywhere. Adults can change in public without exposing themselves. That is one of the advantages of the type of garments which both men and women wear here and they have the method of working it down to a fine science.

I was reminded today of the Lord's experience with the ten lepers. I didn't count the number of recipients of help of one kind or another, but out of them all I saw only one that expressed gratitude. Some complained that they were not getting enough or that the quality was not what it ought to be, while many just took what was given them and went away. One man caught me by surprise. Before I realized what he was doing he bowed at my feet and wiped the dust from my shoes and then looked up and gave the Bengali expression for "Thank you" with every evidence of real gratitude on his face.

February 4. We often wonder how much aid is going to be needed here yet. Living costs are from four to six times as high as they were before the war, while earnings have not risen nearly as much. It just means that great masses of these people, who are making their own way at present, have no margin at all to take care of sickness or unemployment or a possible further rise in costs. Strong efforts are being made now to control prices, but there are many factors to hinder an effective control. It appears to us that direct relief will be needed in many areas for some time in the future. The poverty of millions of these people would be almost unbelievable to the folk at home. The huts that many of them call home are not bigger than the colony house that Father has for his chicks and not half as good. With no money for anything but food even these poor huts are now falling down so that many of them are left with nothing. Housing is becoming one of the major problems and is one of the projects that we are taking up.

February 11. Yesterday I finally secured an outfit so that we can do vaccinations in our area. Mrs. Cunningham, M. D., from Winnipeg, just came out of China and while waiting with her husband for passage home, has offered to do some vaccinations for us.

February 14. I spent yesterday out in Sonarpur with the vaccination squad and took a number of pictures. Dr. (Mrs.) Clyde Cunningham, Lawrence Burkholder, Joseph, and Makom did the work and I did the looking on. They made a good team. Joseph went around among the people and "compelled them to come in." Some are afraid, but most of them are not unwilling when the matter is explained to them and when our unit does the work. They have confidence in our Mennonite personnel. Lawrence swabbed their arms with alcohol, Makom ushered them around, Dr. Cunningham used the needle, and finally, Joseph wrote down their names. There were 113 persons vaccinated today,

all told, in the three villages which we visited.

You should see Makom at work. It's more fun than a picnic. Who is Makom? He is a coolie whom Joseph uses as a general handy man. He has a very smooth name which means "butter." He doesn't either look or act as oily as his name, but he has a very efficient and expeditious way of ushering people around and of "bouncing" those who make a nuisance of themselves.

February 18. Yesterday I went out to Champahati and Sonarpur, particularly to see how things are going at our baby industrial center at Champahati. Things were humming when I arrived. Gardening, jute-spinning, saltmaking, bamboo-trimming (strips for siding the shed there) were all going on in addition to various odd jobs. A load of timbers for "denkes," machines for husking rice, was just being taken off a cart. Paddy (rice) husking will be under way soon now. None of these are jobs that make much money, but they are a way of keeping some of the destitutes employed usefully until we can help them to something that will yield better returns. We are making preparations to get into cotton spinning, dyeing, and weaving as soon as possible.

February 22. We have been informed about the needs around Canning. This is an area of about one hundred square miles which was devastated by floods and which is ruined for agricultural purposes for at least two years because of the salt deposited on the land. Many of the dykes are in poor repair with the result that fresh breaks are occurring every little while from high tides and more inundation takes place. Only regular feeding from centers maintained by Government and private agencies is keeping the populace alive. We may be able to help here.

He (Roland Elliot of the World Student Council) was deeply impressed with the chaos that still existed in France as it emerged from occupation. As examples, he gave the fact that in four departments there were 50,000 homeless youth; transportation was extremely difficult; the Nazis have taken and destroyed a tremendous quantity of rolling stock; key railroad yards have been bombed; France needs 1900 locomotives and needs a tremendous quantity of trucks for transportation from rail centers.—Note from the Minutes of American Council of Voluntary Agencies for Foreign Service.

With Yugoslav Refuge Children

About my work—I am considered a welfare assistant in the welfare division here at Tolumbat. I am working under an English lady, a Miss Chesters, who is experienced and capable in her field. I feel that I am very fortunate in having someone like her as my superior. Since she is required to assist in so many duties of general nature around the camp, its activities and problems, she has allocated to me most of the work that we are allowed to do with the children.

There are obstacles which hinder our freedom to do much which would be of value. However, I am kept quite busy. I go to the hospital every morning to visit the children and provide them with activities. Their need and desire for some form of recreation is evidenced by the cries of "Zduavo, Sestro, Sestro!" that greet me as I enter the wards with my arms full of books and slates and my basket full of stuffed cats and dolls, balls, and crayons. Then also, we have established a playroom in a tent which is used as a waiting room for the baby bathing center. Two or three afternoons a week I also have a play and activity room for the well-baby clinic waiting room. Much of my other time is spent in improvising toys out of practically nothing. I make stuffed cats and dolls out of antilouse belts, bean bags, and small sea shells, and construct baby rattles out of milk tins. When I think of all the available material at home. . . ! It does tax my ingenuity, but I like it.

—Bertha Fast.

I am writing to ask if you would be so kind as to convey my very grateful thanks to the Mennonite Central Committee of Akron, Pennsylvania, for their kindly generosity in sending to me the three consignments of clothing and two consignments of boots, to help our people, who have lost their homes and belongings through enemy air raids. Our distressed people in Coventry are so grateful for such help as this and they are much encouraged by the kindly thought for them and the enthusiastic help given by the Mennonite Central Committee and expressed in so practical a manner. . . .—Letter from Mayor of Coventry, England, in September, 1941.

Peace Activities

AID FOR C.P.S. MEN

The following letter was recently received by J. Winfield Fretz, director of the Aid Section, from a C.P.S. camp director. It is characteristic of a considerable number of letters that have been received in the past and of those that will likely be received increasingly when demobilization begins. Local congregations should consider this letter addressed to them because it is very likely that they will have to answer such requests. Are they prepared with a mutual aid committee to meet future needs of this kind? This letter is reprinted as received, with minor changes to make the characters concerned anonymous.

Dear Mr. Fretz:

Mr. John Brown was released from C.P.S. camp early this month. John spent nearly three years in Civilian Public Service, having been at four different camps. Since John was at my camp at the time of his release, I am naturally interested in what he will be able to do now that he has returned home.

John and I talked about the possibility of securing some financial help from the Mennonite Mutual Aid Section of the M.C.C. I feel that John deserves help if anybody does. I of course do not know just how far along you are with your plans nor what help you are able to give at this time.

John was a laborer up to the time of induction into camp. Having been born and raised on a farm, however, he is most interested in farming. He has reached the age when men feel that they would like to farm on their own instead of working as farm laborers. He has prospects of getting a farm but needs financial assistance in getting such items as machinery, supplies, seed, etc. His father is not able to help him get started; however, the farm that John is interested in using is his father's farm, but it is under mortgage.

John's character and integrity are unquestionable. He is a willing and a hard worker. During the time that he has been in C.P.S. he has acquired and studied a good bit of soil conservation.

I would be interested in knowing what can be done in helping him get started. He is at present staying with his father. I would appreciate knowing what can be done and hope that I have given you enough of a lead to work on.

Sincerely yours,
(Signed) Camp Director.

PEACETIME CONSCRIPTION INSTITUTES

The Mennonite C.P.S. conferences on peacetime conscription which were held at Powellsville Camp, Bethel College, Medaryville Camp, and Camino Camp, were a unique experience for everyone who had the opportunity to attend. Probably for the first time men from Mennonite camps assembled to voice their thinking and convictions on an issue of great concern to the churches and camps. One felt that the hand of history was upon the conference; that Mennonites and other groups were facing as grave an issue as they have ever faced in their American history; that the very existence of the church and Christian testimony for peace were involved.

Even though permanent conscription may not become a reality in the United States, the opportunity to think through the issue which caused the migration of many European Mennonites was indeed a significant one. Conscription was considered as another aspect of the growing encroachment of the modern state upon the freedom of life and religion of the Christian. It would be impossible to relate in this brief note some of the thinking and convictions expressed. Detailed outlines, full of many things to think about, may be secured free by writing to the Education Office, Mennonite Central Committee, Akron, Pa.

BOOK ON MEXICO READY

The report of J. Winfield Fretz's study tour to the Mennonite colonies in Mexico has been published in a forty-page book. This publication has recently come off the press and is now ready for distribution. Copies may be secured for twenty cents each or for fifteen cents per copy in quantities of ten or more. A more detailed announcement concerning this new book will be made in a later issue of the Bulletin.

Where there is the most love to God, there will be there the truest and most enlarged philanthropy.—Southey.

M.C.C. Standards for Relief Workers

The following statement is taken from the Mennonite Central Committee Handbook. It is subscribed to by applicants for relief work before their appointment for service is authorized.

Our relief program represents the Church of Jesus Christ in action. It follows, therefore, that we distribute relief and do good wherever we can, in the name of our Lord and Saviour. We are prompted by the love of Christ. II Cor. 5:14. We can, therefore, employ only such persons as can enter into the program sincerely and with heartfelt consent. All specific standards are but amplifications of the sentiment thus expressed.

I. *Qualifications Considered Essential:*

1. An acceptance of Jesus Christ as Son of God and Saviour of men, and a belief in the Bible as the inspired Word of God.

2. A saving knowledge of Christ, and a life separated from sin and dedicated to the obedience and the service of God, finding expression in charity, good will, a testimony of peace, and a witness to the Gospel of Christ.

3. Evidence of being in good standing with the church to which the worker belongs and of being a recognized representative of that group.

4. Sufficient physical, moral, and spiritual stamina to be able to cope with the rigors of climate, work, and the temptations that may come.

5. Cheerful consent of friends and dependents.

6. A willingness to follow instructions and a promise to live and labor in harmony with others and with the principles and policies as outlined in the M.C.C. Handbook.

II. *Qualifications Considered Desirable:*

1. A relief worker's training course or its equivalent in training or experience.

2. A speaking and reading knowledge of the country's language where he or she is expected to serve.

3. The applicant's consent to serve for a year or more.

4. A satisfying assurance that dependents will not experience undue hardships through the worker's extended absence.

5. A doctor's certificate of health and ability to endure climate and other conditions under which he may be expected to live and labor.

6. Ability and willingness to give a testimony by word as well as by deed for Christ and the church.

7. A friendly disposition with an ability to approach people.

8. Ability and willingness to respect and appreciate religious convictions and practices of others.

9. Capacity for leadership and administrative ability.

10. Education sufficient for the assignment.